

BIBLE SOCIETY RECORD



THE YOUNGEST COLPORTEUR (At work with his father and mother)

PUBLISHED MONTHLY BY THE AMERICAN BIBLE SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK

Entered as second-class matter June 23, 1879, at the post office at New York, N. Y., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized on July 29, 1918.

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BIBLE SOCIETY RECORD

VOLUME 66

MARCH, 1921

NUMBER 3

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The Bible and the Negroes



A VISIT OF LIGHT AND CHEER TO THE BLIND AND THE AGED
A home in the Georgia cotton region

FORMER Ambassador Bryce once said that the American negro in the first thirty years of his liberation made a greater advance than was ever made by the Anglo-Saxon race in a similar period of years. An important dynamic factor in the upward trend of this race was the widespread distribution of the Holy Scriptures among the colored people, chiefly by the American Bible Society and its Auxiliaries. For the Word of God speaks wisdom, righteousness, and encouragement to noble living. The negroes have read no book more zealously than the Bible.

Even before the Civil War, copies of the Scriptures were circulated by the American Bible Society among negroes who could read; of course, the termination of the war for freedom marked a greatly increased effort to supply colored people with the Word of God. This was chiefly accomplished through the aid of local church workers, often organized into Bible Societies which accepted responsibility for supplying all families in a town or county. To encourage these efforts, large grants of Scriptures were made by the American Bible Society, thus placing the Word of God within

the reach of the very poor at a low price, or even free to the destitute.

This has always been the policy of the Society, so that its work is in no sense commercial, but rather missionary in nature.

Bible distribution among negroes received a great impetus in 1901, when the American Bible Society established a special Agency for this purpose, with headquarters in Atlanta. The Rev. J. P. Wragg, D.D., a clergyman of ability and wide experience, became the resident Agency Secretary, under whose energetic direction colporteurs were sent out to distribute the Holy Scriptures to negroes in all parts of the southern states. The large success of the undertaking under his efficient leadership is indicated by the total of 625,000 volumes of the Holy Scriptures distributed by the Agency for Colored People in the South since Dr. Wragg's appointment in 1901.

The magnitude of the opportunity for this best form of evangelism is measured by the negro population of this country; one out of every ten people in the continental United States is a negro, a total of between ten and eleven millions, more than double that of 1865.



J. A. BENTON
Veteran colporteur of this Agency

negro church member, provided that in the meantime no members died and that none were added to the rolls of the churches; and to supply the total negro population at the same rate (with no deaths, births, or lost volumes during the period), would require over three centuries. This is not to be thought of, and all American Christians should give unprecedented support to the American Bible Society, in prayers, in services, and in gifts.

During the war period, the northern migration of negroes was so greatly accelerated that the problem of Scripture distribution among the colored people is no longer limited to the southern states, but is of national character. For this reason, the headquarters of the Agency for Colored People has been

When the number of Bibles, Testaments, and Gospels already distributed is compared with the estimated negro church membership of about 5,000,000, it is evident that the American Bible Society has a tremendous task in hand to supply each negro with even the New Testament or even a single Gospel, although these people are generally anxious to possess the complete Bible. If the churches were willing to permit this vital work to continue at the present rate, it would take over a century to distribute a single volume of the Holy Scriptures to each

moved from Atlanta to the Bible House in New York. The efficiency of this Agency is being further increased by the establishment of sub-Agencies under the direction of resident executives in Cleveland, Ohio; Charlotte, N. C.; Atlanta, Ga.; Memphis, Tenn.; and Houston, Texas. As the American Bible Society is an interdenominational institution, these representatives have been chosen from different denominational bodies.

From each of these five centers there will be sent out a force of colporteurs, seeking out in crowded cities and in rural sections those of their own race who will give heed to the Word of God.

These men are God's heroes, for their task is not an easy one. Often carrying heavy loads of the Scriptures, they tramp great distances to distribute the Book that removes spiritual burdens from others. They go to even the most secluded and neglected places where lonely ones can be found. In hundreds of cities the Bible Society colporteurs have held religious meetings on the streets, often subjected to the ridicule of the ungodly for their efforts to present to the people the gospel of Christ.

These itinerant Bible distributors often have the greatest difficulty in finding suitable lodging places. One colporteur while he slept had not only his purse stolen, but awoke to find also his keys and trousers gone. Another wrote of sleeping in the open air under the shelter of a tree in the summer, and of brushing the snow from about his bed on a winter morning!

One of the colporteurs was passing a gin house, where he saw a crowd occasioned by

(Continued on page 59)



A CITY OPPORTUNITY—COLPORTEUR BENNETT AMONG SCHOOL CHILDREN

The Field

DR. WRAGG briefly tells of his hopes for the enlarged work among the colored people in the following paragraphs:

The field which we now cover reaches from the Atlantic to the Pacific, including people in all avenues of life. We desire to reach those who are working in the industrial plants of the North, dwellers in the congested centers of the large cities, workers in the great cotton fields of the South and the tobacco fields of Virginia, not at all forgetting the miners in the coal centers, and laborers in the great sawmills.

We also desire to get the closest co-operation of the churches, with all of their departments, public schools, colleges, and social workers. We want them to feel the need of the Bible as a stabilizer of civil life as well as of our religious life. We feel that the rural sections should have as constant care as our large cities, for many of the rural dwellers are making their way in large numbers to the city. By increasing the number of our workers, who will go about their work zealously, we think we can meet these great needs.

From the last *Annual Report* some experiences of the colporteurs will give us a glimpse of the "Agency in Action."

Says Colporteur Benton:

The year has been a good year for Bible distribution. This is one book that will never grow old. The people are interested in the study of it, too. I remember when they had to be begged to pay a small sum for a Bible or Testament, just to say they had it in the house; but to-day they are reading and have read the Bible—not a part of it, either. They are asking for the whole Bible in our best bindings. They have learned how to value the Book. Many of them started up this interest by getting one of our three-cent portions (probably because one of the children asked for it), or because we insisted upon them to

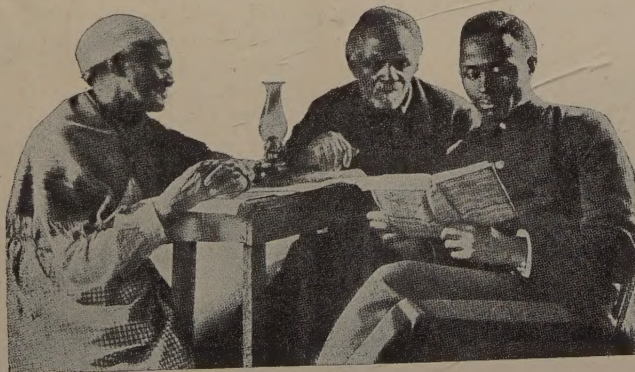
do so. The Sunday schools and the churches are awake, and many of the churches that once owned a worn-out Bible on the pulpit, with half of the leaves lost out or torn out by children, who had to learn verses, are now supplied with a good Bible for the pulpit and also many others to put around for the use of the Sunday school. Some of these were first interested in getting what was then known as our five-cent Testament. We could not do without these little seeds; for it is through them that we have been able to accomplish what we have, in love, for the Scriptures.

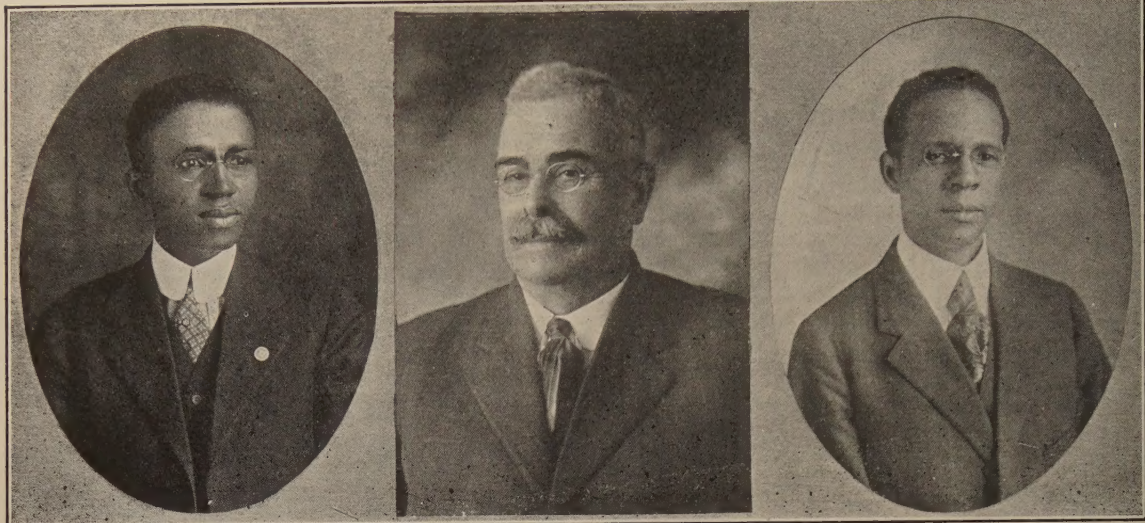
Colporteur Leonard gives the following:

I am now in a city in Mississippi, where I find people who are glad to get a Bible. Many of these people have Bibles; but as they looked at ours they bought them, they said, because attractive and so cheap. Then, again, I came across many who did not have Bibles and would not accept one. I could not understand it; so I began to ask, and was then told that they could not read. I at once turned to some passage in the Book that I thought would please them, and read it. I could see that they were interested; so I continued to read, and when I was through they bought them to keep in their homes so someone could read to them. I was touched, and tried to show them how they could learn to read themselves. They were happy over this, and I think it will not be long before many of them will learn. They thanked me for coming and helping them in that way.

I knocked at a door, and I was informed that a widow and two daughters lived there, and the mother had been sick in bed for three months. I told the daughter that I was colporteur of the American Bible Society, and that it was my duty to pray for any one who would accept it. Her face beamed with joy as she thanked me. She had her daughter to come in, and we knelt and talked with Him who alone can brighten such a home.

THE COLPORTEUR
READS THE WORD
TO EAGER
HEARTS





REV. CHAS. H. HAYNES
Sub-Agency Secretary
Memphis, Tenn.

REV. J. P. WRAGG, D.D.
Agency Secretary
New York City

REV. D. H. SANSOM, JR.
Sub-Agency Secretary
Charlotte, N. C.

The Force

REV. JOHN P. WRAGG, D.D., was born in Charleston, S. C., and received his education at Avery Institute, Charleston, S. C.; Claflin University, Orangeburg, S. C.; and Gammon Theological Seminary, Atlanta, Ga. He received his degrees from Clark University and Gammon Seminary.

He is a minister of the Methodist Episcopal Church, and a member of the Atlanta Conference. Dr. Wragg has been pastor of churches in Atlanta, Griffin, Newnan, and Savannah, Georgia, and has served a term of six years as presiding elder of the Griffin district.

In 1901, while at Newnan, he was appointed by the American Bible Society as its Agent for the work among the colored people of the South. In this field of Bible circulation he has remained over nineteen years, and has directed the circulation of 625,000 copies of God's Word.

REV. CHARLES HENRY HAYNES is a native of Georgia. His educational career began in the public schools of Savannah, from which he went to the academic department of Atlanta Baptist College, now Morehouse College, from which he was graduated in 1910. In 1914 he was graduated from the college department. He was licensed to preach in 1913 and ordained in the Baptist ministry in 1917. He was successively principal of the Anniston Normal and Industrial College, Anniston, Ala.; teach-

er in the Bryant Preparatory Institute, Atlanta, Ga., and a student in the Rochester Theological Seminary, from which he was graduated in 1919. While in the seminary, he was pastor of the Second Baptist Church of Mumford, N. Y. Following his graduation, he was a teacher in Morehouse College and juvenile probation officer for negro youth in Atlanta, Ga.

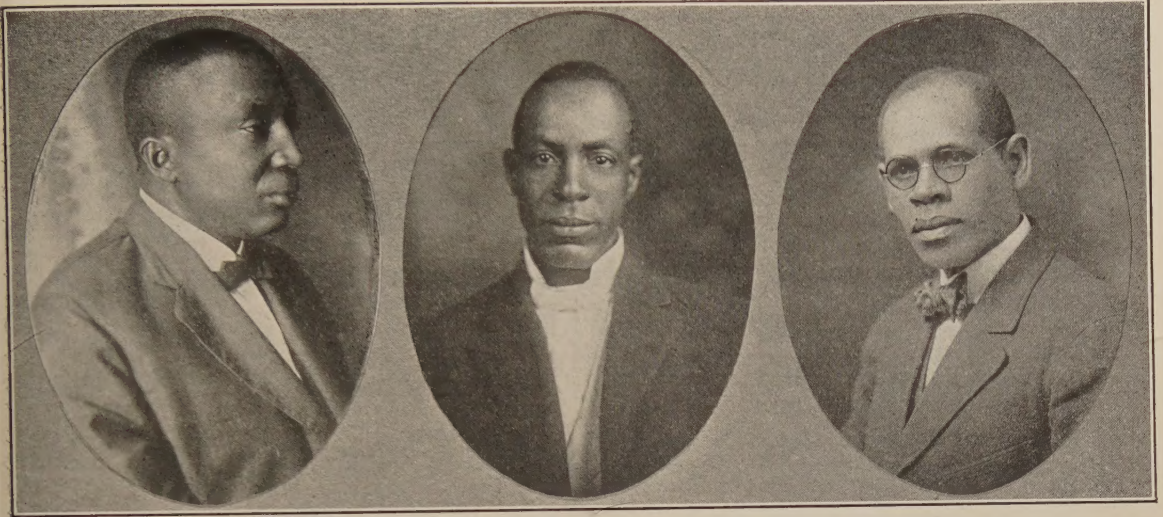
As sub-Agency Secretary with his headquarters at Memphis, Tenn., he represents the American Bible Society in the states of Louisiana, Tennessee, Arkansas, and Oklahoma.

REV. DAVID HARTFORD SANSOM, JR., was born in Jackson County, Ga.

His father was a professional school-teacher in Georgia, and young Sansom's early training was in the home and under the tutelage of his father.

In 1895 the family moved to Chattanooga, Tenn., and the son entered high school, graduating in 1901. Attendance at summer schools, Chautauquas, private tutelage and correspondence courses, have given Mr. Sansom a further training for Christian service.

He is a minister of the African Methodist Episcopal Zion Church. He was licensed to preach in 1909; ordained deacon in October of the same year, and was ordained an elder in 1910 under Bishop A. J. Warner. He has held five pastorates in Tennessee and was appointed sub-Agency Secretary of the American Bible Society in 1920, with headquarters at Charlotte, N. C.



REV. H. W. B. WILSON
Sub-Agency Secretary
Atlanta, Ga.

REV. M. L. VAUGHTERS
Sub-Agency Secretary
Houston, Tex.

REV. S. A. LUCAS
Sub-Agency Secretary
Cleveland, O.

REV. H. W. B. WILSON, sub-Agency Secretary at Atlanta, Ga., is a son of the parsonage and a native of Georgia. His father was the late Rev. A. J. Wilson, who served a long and useful life as a minister in the Atlanta Conference of the Methodist Episcopal Church.

Mr. Wilson was prepared for his life's work at Clark University and Gammon Theological Seminary, Atlanta, Ga. While a student at these schools, he spent many of his summers as a colporteur of the Society.

He entered the ministry of the Methodist Episcopal Church, in the Atlanta Conference, in 1905, and has served pastorates in Temple and Oxford, Ga. He has also served the Ariel Bowen Memorial and the South Atlanta churches in the city of Atlanta, Ga. At the time of his appointment as sub-Agency Secretary of the Atlanta sub-Agency, he was district superintendent of the Atlanta district of the Atlanta Conference.

REV. M. L. VAUGHTERS was predisposed by his home environment to an early recognition of the call to the ministry. His father was a Methodist minister, and it was during the pastorate of the latter at Carnesville, Ga., that Mr. Vaughters was born in that town in 1877.

From the public school course at home, Mr. Vaughters went to Paine College, Augusta, in 1898, where, during the following ten years, he took both classical and theological courses.

Mr. Vaughters spent eight years as pastor and teacher in the public schools of Georgia.

Then, having a desire for larger contact with actual church work, he accepted a position as colporteur of the American Bible Society, which gave him a chance to study the methods of Christian work obtaining in various denominations, their successes and failures, together with their causes. In addition the real needs of the people were studied at first hand. For five years Mr. Vaughters served as colporteur, working in many of the southern states. While working in Texas, in 1914, he decided to return to the active pastorate and served some of the most prominent charges in the Texas and the East Texas conferences.

When he was called to the position of sub-Agency Secretary of the Houston Division, this spring, he was serving his third year as pastor in Texarkana, Tex.

REV. SAUL ALEXANDER LUCAS was born in Windsor, Ontario, Canada, and was educated in the public schools of that city and Detroit. Later he attended the Windsor Collegiate Institute and completed the Greek-English course at Gammon Theological Seminary, Atlanta, Ga., in preparation for the ministry.

He served as assistant pastor of Trinity Church, Atlanta; was pastor of St. Mark's Church, Atlanta, and also of Antioch Church, Decatur, Ga., and in the meantime worked as colporteur for the American Bible Society, being known as the "Bible Man of Atlanta."

While at Decatur, Ga., he was chosen by the Society as sub-Agency Secretary for the Cleveland district, with the approval of Bishop Flipper and of the bishops' council.

Mayflower Universal Bible Sunday

Report on the Observance of the Day

THAT "the American Bible Society's Mayflower Universal Bible Sunday Program did more, under God, to create a living interest in the tercentenary celebration of the Landing of the Pilgrims, and to emphasize the spiritual significance of the coming of the Pilgrims to America, than any other single plan," is the opinion expressed by one who has had a very active part in a prominent organization charged with assisting with celebrations of the tercentenary of the coming of the Pilgrim Fathers.

In view of the tercentenary of the Landing of the Pilgrims on the "Mayflower," and the important part the Bible had in the thoughts and actions of the company, in the life of the country, and in the subsequent history of the colonists, it was considered appropriate and timely to observe Bible Day near the Thanksgiving season, for the purpose of promoting deeper personal interest in the Word of God.

This Mayflower Sunday of 1920 has been an elaboration of the Bible Sundays which have been promoted by the Society during past years. The celebration in 1919, when hundreds of pastors, Christian workers, colleges, schools, and churches were inspired by the Bible program of the day, was sufficient incentive for the much larger effort put forth by the Society this fall. The Tercentenary, however, gave added reason for offering two splendid messages. One of these was for the information of ministers whose churches were planning to celebrate Mayflower Universal Bible Sunday, together with a smaller booklet for general distribution; the other was a unique and forceful dramatic service of the Bible. The Society set before itself the goal of reaching thousands of church organizations that should co-operate in making Mayflower Universal Bible Sunday, November 28, 1920, a memorable one in the history of the Bible.

To do all four things, and to do them exceedingly well, was no small task. To reach the goal and go beyond is surely a great inspiration for any organization. To secure the co-operation of ten thousand celebrating churches, and to reach out beyond them to colleges, schools, public and private, community centers, Y. M. C. A.'s, and other organizations, is another strong proof that the Bible is still the Book of books.

For the preparation of the two booklets, "In the Name of God, Amen!" and "A Little Journey to Plymouth, Where the Mayflower Landed," Dr. Charles Stelzle spent several months making a study of source materials dealing with the Pilgrims and their times, and visiting places in New England made famous through Pilgrim associations. An authority on

the Church and Social Service, it was easy for Dr. Stelzle, in all that he found interesting and might have made a fascinating historical study of the early Pilgrim history, to point out the big things which made the Pilgrims the dominating influence in American history.

"In the Name of God, Amen!" written primarily for ministers and instructors, and the little vest-pocket story of the Plymouth of 1620 and 1920, written for general distribution, under the title of "A Little Journey to Plymouth, Where the Mayflower Landed," contain many original drawings and photographs and present fresh data on the problems that confront America to-day. The larger booklet tells the pre- and post-migration story of the Pilgrim; sets forth the principles that governed the Pilgrim, in relation to his character, his purpose, his God, his religion, his Christian citizenship, and his struggle for democracy; and emphasizes the problems that confront America three hundred years after the Mayflower landed. The "Little Journey" supplements the story with facts of human interest. Both booklets emphasize the indisputable fact that the Pilgrims were the folks they were because the Bible was the foundation of their religion, the keynote of their worship, the guide of their conduct, the strength of their character and the creator of a spiritual brotherhood, the cornerstone of America's democratic institutions. Accomplishing all that it did for the Pilgrims of the seventeenth century, the application of its teachings to the problems that confront America and the whole round world in the twentieth century, will prove it still the Book of "historical breadth and world-wide outlook, which will lift men out of the narrowness of their petty living and give them a vision which extends clear to the celestial city."

In the dramatic service, "The Pilgrim and the Book," Mr. Percy MacKaye, author of plays, community dramas, operas, poems, essays, and editorial director of other literary productions, departed from the beaten path and presented a form of service in many respects the first of its kind. It must be read to be appreciated. It must be seen and heard in action to be fully appreciated. Then, like many another, you will be "more convinced than ever of the educational, spiritual, and inspirational value of this form of religious service," and that the impression it makes on the individual will enhance the appreciation of the GREAT BOOK. That was the author's purpose in creating the service "to enhance the value of the Great Book"; so the theme of the service is the power of truth, as revealed in the Bible,

to set free the human soul, in particular from the shackles of persecution and the fear of death. The movement applies historically to the spiritual struggle of the Pilgrim Fathers, but also symbolically to man himself seeking freedom "to worship God."

The author dedicates it with the hope "that the immortal newness, wonder, and beauty of the ancient Word will appeal with that freshness of apprehension which it is the prime object of this service to acclaim"; and that hope has been fully realized.

Practically all the work of publication was done on the presses and completed by the staff of the Bible Society. It was a very considerable task when one considers the necessary additional labor. Two hundred and nine thousand three hundred and ninety-three pieces of printing were turned off the presses, and some twenty more thousands of letters were mailed.

One hundred thousand "Little Journeys," 11,500 copies of "In the Name of God," and 10,200 copies of "The Pilgrim and the Book" were printed. The entire edition of the "Little Journeys" was soon exhausted, and twenty-five thousand other pamphlets were substituted. There are only a few copies of Dr. Stelzle's other booklets left, and just enough of the service to carry through the year.

The card index in the Home Office alone shows that three hundred and twenty-five per cent. more organizations co-operated in 1920 than in 1919. Every state in the Union, the District of Columbia, Alaska, the Canal Zone, the Philippines, Hawaii, Porto Rico, and twenty other countries, are represented in the co-operating lists, the states in the order of their leading being New York, 924; Pennsylvania, 900; Ohio, 516; New Jersey, 431. Distant India, Arabia, China, Japan, Australia, and South Africa had a share in Mayflower Universal Bible Sunday.

Other countries were France, Switzerland, Canada, British Columbia, Central America, Cuba, England and Scotland, Mexico, Sweden, Virgin Islands, Port au Prince, Norway, Holland; and now Siam sends an interesting report of its celebrations, which is covered in a separate article in this issue.

Writing from Wisdom, Mont., the pastor of Big Hole Basin expresses "thanks for the assistance rendered relative to the services yesterday in commemoration of the coming of the Pilgrim Fathers. I am the only pastor in the Big Hole Basin, a territory twenty by fifty miles and extending beyond some thirty miles in every direction. * * * God is blessing His word among us."

From Santa Ana, Cal., the Rev. Vincente Mendoza, superintendent of Spanish-speaking churches, sends greetings: "I am sure the Bible

Day was a great blessing to our people. I gave three addresses that Bible Sunday, in different places, on the Bible. Our Sunday schools were very much interested, and most of them gave the day entirely to the Bible."

From Richfield, Utah: "We have a small mission church, so did not attempt anything elaborate. The principal of the high school spoke on the morning of the 21st of November on 'The Puritans, Their Virtues and Their Vices.' I preached a sermon on the morning of the 28th on 'The Pilgrims and the Bible,' using much of the material in the booklet 'In the Name of God, Amen!'"

From Camden, Ala.: "I am enclosing a copy of the program of 'The Pilgrim and the Book' as presented by persons from the churches in our little town on last Friday evening. It was given in the school auditorium to a full house. The service was worshipful and inspiring, uplifting to all present. It was pronounced a great success. We thank you for securing such a beautiful and appropriate composition."

From Tacoma, Wash.: "'The Pilgrim and the Book' and 'In the Name of God' are superb."

From St. Paul, Minn.: "You are to be commended for issuing such helpful and attractive booklets."

The chairman of the Exhibition and Publication Committee, the Sulgrave Institution, New York City, says: "Your little booklet entitled 'A Little Journey to Plymouth, Where the Mayflower Landed' makes a special appeal to me as being one of the items that make for a popular interest in the Tercentenary movements."

From Southampton, N. Y.: "Last Sunday night Mr. MacKaye's pageant was given in our Presbyterian Church by the people of the Methodist Episcopal Church joining with our people. It is a wonderful production. I wish it might go into every church in the land."

From Schenectady, N. Y.: "You will be interested to know that the service 'The Pilgrim and the Book' was so successful that we are to repeat it next Sunday. Hundreds could not get into the church, which was crowded in every corner and aisle. We are planning to have our church read the Bible through during the coming year."

From the Pacific Coast: "A thousand people were turned away. Both the booklets and the dramatic service are superb."

From the suburbs of Greater New York: "We are more than pleased with the results. Over five hundred were turned away. We will repeat the program next week."

These testimonials are just a few out of many received by the Bible Society and prove the worth of the booklets and the adaptability of the service to small and large churches alike.

Since the dramatic service is written to be used on other than tercentenary days, the findings of an expert, Mr. Percy Jewett Burrell, chairman of the Commission on Church Pageantry and Drama of the Protestant Episcopal Church, Department of Religious Education, are very interesting. This is what he has to say:

I feel that I must write you of what I believe is the most impressive sacred pageant of relatively short length that I have ever witnessed.

Last evening in the Centre Methodist Episcopal Church, Malden, Mass., there was presented before an audience that taxed the large church to its capacity, "The Pilgrim and the Book." I stood in the rear of the church throughout, which did not at all prove a hardship, for I soon realized that I had a most advantageous position from which to view the entire pageant.

I doubt that I have ever seen an audience that was more attentive and reverent.

The interest and anticipation on its part did not partake of "curiosity," so often manifest. The message so beautifully expressed in word and song, as well as in costume and color and action, touched deeply the minds and hearts of all those present. I wish you would write Rev. Henry Crane, the pastor of the church, just how he felt about the dramatic service. I did not get an opportunity to speak to him at the close, but I can but feel that he, as pastor of the leading Methodist church in the New England Conference, will become a forceful exponent of the validity and vitality of this form of religious education and inspiration.

The simplicity of the whole service was more manifest in the reading and the action than perhaps one would be led to think it would prove to be in the reading of the text. All through the pageant, as the different characters recited from memory not only the richest gems from the Bible, but MacKaye's own

beautiful words, I could not help but feel what an inspiring task it must have been to all concerned, to have memorized the lines that can but remain in their minds for many a day to come.

I have not attempted to make any criticism along the lines of technique, production, and acting. The presentation was far from being perfect in execution, although no lines were forgotten; and it was unusually smooth in this respect. But the note of sincerity and conviction rang out true all the time, particularly in the parts of the Pilgrim and Revelation.

I trust that many churches throughout the land will present "The Pilgrim and the Book."

After last evening I am more convinced than ever of the educational, spiritual, and inspirational values of this form of religious service. And the twelve hundred and more people present at the Malden church must feel to-day that they saw and heard something last night they cannot, and would not, forget as time goes on.

Historical societies, schools and colleges, as well as churches, are as enthusiastic in their praises.

Montgomery County High School, Independence, Kan., through its instructor, writes: "I am delighted with 'The Pilgrim and the Book.'"—"I have seen no Mayflower literature that I like as much as yours, and I have used the pamphlets in a number of addresses," writes the President of the Historical Society of New Mexico; and from Adrian College, Adrian, Mich., the head of the Department of Public Speaking sends this cheering word: "I am inclosing two programs of our pageant given last night. We made a great success of it in every way, turning a thousand people away."

...

Bible Sunday in Chiangmai, Siam

ONE of the finest celebrations of Bible Sunday was held in far-away Siam. Secretary Irwin gives this vivid description of the services, which all will enjoy reading:

Bible Sunday was celebrated in the First Church, Chiangmai, by setting apart eight men for missionary work in South China. These men are the products of the theological school and are supported in part by the funds of the Siam and Laos Agency of the American Bible Society. Their work will be to preach the gospel and distribute Scriptures among the Tai people in the Sip Sawng Punna, a district of South China where the Presbyterian Church has a mission station at Chiengrung. They will be under the direction of the missionaries of that station for about five months, and will then return here to continue their studies. Preparations are being made to have them meet the churches along the way to give and receive encouragement. They will also distribute Scriptures along the way going and coming. The whole territory for nearly a

month's travel is Tai, so that they will have no lost time. Every night they will have audiences to listen to them, and people who will be willing to receive their message both oral and written.

These men were presented to the congregation—a full house—and each of them spoke a few words. A representative of the congregation replied and gave them assurances that the church would remember them in their prayers. Dr. Gillies, principal of the theological school, dedicated them in prayer to the work, and your Agency Secretary was called on to speak and draw an analogy between the Pilgrim Fathers of three hundred years ago and these eight men of to-day: "The name Tai means 'Free,' and in Galatians 5:1 the Apostle says, 'Christ made us "Tai"'; we Americans are also 'Tai.' The Bible is the means God has used to make us so. Let us stand fast, therefore, and be not entangled again in a yoke of bondage."

The offering of the morning was turned over to the Society's treasury. It amounted to *ticals* 112 (\$41.44).

Bible Day in Mexico

BY REV. A. H. MELLEN, AGENCY SECRETARY

I TAKE great pleasure in sending you a draft on New York for the sum of \$225. This is one-half of the Bible Day contributions from the missions in Mexico. The result of the Bible celebration this year has been most interesting and surprising.

For some years now the currency of the country has been on a strictly gold basis, and only silver and gold coin are in circulation. The contributions up to date have come to 900 pesos, and that means \$450. Part of this amount has been brought into the office of the Agency in the hands of the people, and a large part of it has come by mail in drafts, checks, and money orders, all of which was immediately turned into good hard coin.

Our reports of these offerings show that the gifts have come from 68 congregations, 7 individuals, 3 Christian Endeavor Societies, and 1 Sunday school. And the count shows that these are located in 21 different states of the republic, all the way from the Rio Grande to Guatemala border. Only five dollars of the amount is registered from an English-speaking congregation, so that \$445 has come from the members of the small mission congregations.

The largest single gift is from a church in the city of Mexico, of \$57.50. I happen to know some of the people in that church, and the gift has come from many, many small offerings, and largely from people who give out of small means and at a real sacrifice.

The Mexico Agency has a great advantage in reaching the people. In the movement toward co-operation in mission work a union press was formed, and a weekly paper, by the voluntary combination of the Methodist and the Presbyterian papers. In this weekly, the Mexico Agency is granted a full page in every issue, and this is a great help in getting notices to the mission preachers and congregations, and also in giving to them all the reports of the offerings as they come in. And so, in preparing for Bible Day, I gave clear notice that one-half of the offerings would be given to the parent society for world-wide Bible circulation, and the other half would be used for our own work here in Mexico.

Some Results Noted

In the matter of returns, some pastors wrote directly to the weekly paper, and some sent with the offerings an account of services held.

A study of these letters reveals some points that may well be included in the results of Bible Day, quite over and above the money returns.

For example, several of the letters state that

the chapels were not only crowded, but that they noted the presence of people who never before had come to the services.

There can be no doubt that the cases where this has been reported are examples of what took place all over the country.

On the Southern Border

Way down south, close to the border of Guatemala, is a congregation that goes along, and has for many years, without a regular pastor; and apparently all of the people take a share in the work of the church and in the conduct of the meetings.

From this place they wrote that the chapel was crowded at seven in the morning, and that the services went on morning, afternoon, and evening with interested listeners all the time.

They also said that many were there who had never come before.

Till Eleven at Night

From another place comes the cheering note that the evening service lasted till eleven o'clock at night. The collection was not very large, but the note makes it big with meaning: "We are all glad to send our offering to help send the Bible to all the people of the world."

The Young People

From the city of Tampico came a large offering from a Sunday school. The account of the special service at which the offering was made, showed that the superintendent of the school had arranged a large cartoon showing the Bible as the light in a lighthouse illuminating the whole world, and that envelopes had been distributed beforehand to all the members. Of course the reciting of Bible texts and recitations on the value of Bible study were a part of nearly all of the programmes.

On the afternoon of the same day, in the same church in Tampico, the Christian Endeavor had a meeting and made its offering separate from the Sunday school.

Caleb and Joshua Society

This is the name chosen for a Christian Endeavor Society in Yucatan. You may be sure that the members of this society observed Bible Sunday by a special meeting. It seems they are collecting a library for the use of the members and of the church, and at the Bible Day meeting the librarian spoke on the subject, "The books that we must have." At this meeting a resolution was passed to the effect that each member must prove his loyalty and devotion by selling a Bible or a Testament to some one who knew not the Word of God.

Progress in the West Indies

By DR. JOSÉ MARCIAL-DORADO, AGENCY SECRETARY

SOMETHING of the variety of service that includes the young, the unfortunate, and visitors, is revealed in the following letter from Dr. Marcial-Dorado. The final paragraph will be read with some surprise and real pleasure by the friends of the Bible.

The Bible among Lepers

About two weeks ago we visited Goat Island, where the Government of Porto Rico has the leper colony stationed. It is a solitary island, where only these benighted incurable people live. I was accompanied by the Dean of the Theological Seminary, Mr. McAllister, and the Rev. A. Archilla of the Presbyterian church of San Juan. The patients, who so seldom have visitors, came out to receive us as soon as they caught sight of the sailboat, and expressions of joy beamed on their faces when we arrived. The Rev. Mr. Walter had sent \$50 that he had collected for the lepers, and this had been spent in different articles of food that the patients crave; so, when we landed some of our party prepared the food for their bodies, while others of us presented to them the Bread of Life.

Forty-three men and women, most of them young, whose faces are already horribly scarred by the disease of which they are victims, assembled to hear the words of consolation which were uttered. All joined in singing the hymns joyfully, and they read some passages of the gospel with us. Four of the number did not know how to read. Each one took a New Testament which I gave them, and they looked into them with interest. A young man, who has been a patient for seven years, said: "No one but you Protestants remember us. None have offered us the consolation that you have. This book will be my only companion from now on."

After the service was over an old lady, who has been in the leper colony for 29 years, inquired: "Jesus cured the lepers, did he not? I believe he will remember us." After the food had been served, we sang some more hymns, and talked of the miracles of Christ. All of them bade us good-bye with joy at having been remembered once again, and praises to God and the Protestants.

We rejoiced to have this opportunity of putting the Bible into the hands of these lepers. We also were very much shocked, and were made sad at witnessing the lack of hygiene, the squalor, and the poor food that these unfortunate, benighted people receive. The insular government takes very little

thought for these poor lepers. They live in complete abandonment on that isolated island. We offered to return to them, and take them other books, and to see what impression the gospel had made upon them.

The Bible in the Country

We have visited several sugar centrales recently, and some coffee plantations in the heart of the island with Colporteur Castillo. It was touching to see the working people in the door of their miserable huts looking at our books with such sincere interest. Within a few minutes' time many portions of the Bible were sold. Some of them wanted the New Testament, and others the whole Bible, but they did not have the money.

A Girl and a Cocoanut

A little girl eleven years old came to us and offered a cocoanut for a book that tells of the child Jesus. She did not have money, but she had a cocoanut; and that she was willing to give. We gave her a Testament, and did not take the cocoanut; but as she wanted to return something to show her appreciation of the book, she opened the cocoanut, and insisted on our drinking its milk.

The Bible among the Soldiers

After twenty-two years since the royal navy of Spain retreated from Porto Rico, the island has been visited for the first time by the Spanish warship "Alfonso XIII." Every social element in the islands—Porto Ricans, Americans, Spaniards—have united in giving welcome to the commanding officers of this Spanish warship. The Y. M. C. A. offered the hospitality of its building to the marines, and in connection with this action we expect to distribute Testaments among them. We were not allowed to do this on the warship, but we have availed ourselves of the opportunity of presenting the Testaments to several groups of marines personally. You will be interested to know that this same warship was in Havana harbor some days before coming to Porto Rico, and that in that city a committee of young men from the Baptist church visited the commandant of the warship and placed in his possession a beautifully bound Bible, which he was to present to the King of Spain. The Bible is of the best grade published by the American Bible Society and bears a beautiful dedicatory, in which the donors recommend to the King the reading and practice of its teachings, because it is the book which makes nations great.

The Bible in the Schools

Mrs. Hildreth, the wife of a prominent physician of the Presbyterian Mission Board, took the responsibility of explaining different passages of the Bible in the public schools, during its closing term. She says that almost all the boys and girls showed great interest in the reading and hearing of the Bible, and as a result our depot has been visited by a number of school girls and boys, who came to purchase a Testament or a Bible. All this reveals that the Bible is marching onward, and that the Word of God is triumphing.

This country is busy now (October) with the political campaign and, as in the States, the election will be on the second of November. I am glad to note, nevertheless, that the people is interested to hear the Bible in spite of politics. In the towns of San Sebastian and Lares, where I have held two public conferences at night, the public square had been granted to a political party for a meeting; but, due to the great desire of the people to hear about the Bible, they consented that we should have it, and they postponed their political meeting.

...

"Doers of the Word"

FOR a number of years the employees of the Bible House have given an illustration of practical Christianity by their ministry to the City's wards at Randall's Island Institution. This institution is for children who are abnormal either physically or mentally or both. The female employees at the Bible House dress dolls, and all the employees together contribute besides to the purchase of candy, nuts, and many toys, which are distributed by a group of the Society's workers on Christmas morning.

In the accompanying picture are shown some of the good things that were taken to the unfortunate children last Christmas (1920). Altogether the presents went to about 300 boys and girls.

This ministry brings great cheer into these clouded lives. They see very few days of brightness in the course of the year. Many are orphans, many perhaps worse than orphans; all of them depend upon the good will



DOLLS AND TOYS FOR UNFORTUNATE CHILDREN

and the care of others. Many of them are children in mind, but men and women in years.

The head physician of the institute appreciates the service rendered by the Society's representatives, and himself urges the repetition of the visit each year.

...

The Bible and the Negroes

(Continued from page 50)

some wrangle, and as usual stopped. The men at once stopped wrangling and came to see what he had. To their surprise they found him loaded with the Holy Scriptures; their countenances changed, and each bought a Bible; they began to read their Bibles, this stopped the gin, which angered the proprietor, and he drove the colporteur away.

The same man who sells Bibles to gamblers found in a box car, may later in the day be praying at the bedside of an invalid and offering the cheer of God. Persistently and courageously these men dispense the Word of God in Catholic as well as Protestant towns, at-

tacking spiritual conditions in some places as benighted as in darkest Africa.

The colporteurs could often sell out their entire stock at a profit to merchants, but they are above these temptations, for their task is to reach those neglected ones who will not otherwise receive the Word of God.

This company of loyal servants of Christ should be greatly increased, and that immediately. Let each Christian and church follow the command of Jesus Christ—"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest."

The Secretaries' Conference

THE conference of Bible Society Secretaries held at the Bible House, New York, January 26th to 28th, under the auspices of the American Bible Society, was one of the most significant conferences of its kind held in recent years. Its significance grows out of the magnitude of the need, the enlarged plans of the Society for meeting these needs, the widely representative group of men who gathered for the conference, and the unusual conditions existing throughout the world at the present time.

As to the magnitude of the need, this only need be said, that the demand for the Scriptures from all parts of the world is a great deal larger not only than our own Society can care for, but than can be cared for by all of the combined Societies of the world. The great Far Eastern countries are literally clamoring for the Scriptures. In the Near East the circulation is restricted only by the resources of the Society. In Latin America the demand is far in excess of the supply. The Society's problem is not one of stimulating demand, but of creating books to supply the demand.

As to the plans of the Society, it is worthy of note that the budget for 1921 represents the largest programme ever undertaken in our long history. It calls for an expenditure of \$1,222,367. It is twenty-five per cent. larger than the budget of 1920, which was its largest budget up to that time. Even with this considerable increase in its programme, the budget represents only one-quarter of what the Society believes is needed for doing its share in the Bible work of the world. Five million dollars as an annual expenditure is the programme toward which the Society is working.

In the personnel of the conference practically the whole world was represented. There were gathered all of the Secretaries, nine in number, representing the American Bible Society throughout the United States. There were representatives of all the leading state Bible societies of the country, Maine, New Hampshire, Massachusetts and Vermont, Connecticut and Maryland, which are affiliated with the national Society in the execution of its programme in America. The Far East was represented in the person of the Society's Secretary to the Philippines, who happened to be home on furlough; and likewise Latin America was represented by the Society's Secretary who covers the Canal Zone, Central America, and the Upper Andes portion of South America. The Near East was represented by the Secretary who, later in the year, will assume new duties in that part of the world.

The problems discussed by these experts in Bible circulation while many and diversified might be summed up under three general heads: production, distribution, promotion.

The problem of production has been an acute one during the past four or five years, owing to the unprecedented increase in raw material and in labor. The fact that these increases made it necessary to raise the price of the books is not a matter of so great a concern as the difficulties which it created in the actual production of the books. An increase in the price was expected and was accepted with good spirit everywhere; but the Society's problem of meeting the demand not alone in this country, but in other parts of the world which are dependent for their supply upon books manufactured here, created an embarrassment, which gave the Society great concern. One may gather something of the extent of the manufacturing problem from the fact that, at the time this conference was called, the Society was issuing from the Bible House alone more than thirteen hundred different styles of books.

The problem of distribution has not perhaps been as acute as the problem of production. It has, however, presented its difficulties, owing to the same increases in cost of labor and material which have affected the processes of production. Complete figures for the year are not yet available, so that comparisons cannot be made with the previous year. Just how serious the effect has been can be better told when the complete statistics are available.

The third topic which engaged the attention of the conference was the matter of ways and means with which to carry out the enlarged programme of the Society. It was realized that the country was passing through a period of financial depression. It was also understood that there was a natural reaction on the part of charitable persons against drives and campaigns. Nevertheless, it was the conviction of the Secretaries that the fundamental nature of the Society's enterprise would not be without its strong appeal to Christian people throughout the country. Plans were developed, not for spectacular campaigns, but for a steady and persistent dissemination of information about the Society's work and needs.

The entire conference was marked with a spirit of true devotion, far-reaching vision, and triumphant faith. The Secretaries went back to their respective fields with a renewed determination that, so far as it lay within their power, they would meet the needs of the spiritually hungry multitudes of the world.

Give a Thought to Peking

WE say "Give a thought to Peking" advisedly, for we are sure that a serious thought given to the situation described in the following extract from a recent letter from Dr. J. R. Hykes will result in action that will more adequately meet our opportunity there. Writes Dr. Hykes:

Our Society was the first to establish a sub-Agency in Peking, and from it we have developed the greatest Scripture-distributing work we have in all China. In this field we distributed, in 1914, 1,003,064 volumes out of a total circulation of 1,993,453, or more than half. In 1915, out of a circulation of 2,244,746 copies in all China, 1,058,781 were credited to the North China sub-Agency. It is safe to say that in normal times more than half of our total circulation is in the territory of which Peking is the headquarters.

We have the best location in the capital for a Bible House. We are on the best street and on the best part of it. We managed to get this property after other missions had tried in vain for years to secure it. Our depository and bookstore are, as you know, in a building which was cheaply constructed by remodeling and adapting the old stables of the Manchu prince from which we purchased the property. I hoped this would be only a temporary arrangement, and that long before this we should have a building worthy of the American Bible Society and the magnitude of its work in North China. This is an urgent and imperative need—the more so since the Chinese government has erected a very large and imposing post-office building on the corner of Hatamen Street and Meicha Hutung, just opposite our depot,

and which entirely overshadows it. In fact, it hides it. Cannot something be done? Surely there must be some person or persons at home who will come to our rescue.

We commend and emphasize and repeat the two last sentences: "Cannot something be done? Surely there must be some person or persons at home who will come to our rescue."

A consideration which makes the possession of an adequate building in Peking a strategic movement, is the fact that Peking is becoming a remarkable center for educational interests in China. Here the various denominations at work in this section of the country have combined to establish the Peking University, which will be one of the outstanding educational institutions of the Orient, and will unquestionably have a most important influence in the development of China's life for all the future. Here also the government has established a university, with a part of the indemnity paid by China to the United States after the Boxer uprising and returned by this country to China. In Peking also the great medical schools of the Rockefeller foundation are being erected.

It is easily seen, therefore, how important a center for influencing the future of China Peking is. To bring the Bible to the students who are to be the future leaders of the nation, and to bring it to them in their students days, is a wonderful opportunity.

The erection of a Bible House is a splendid investment for the Kingdom. We should have a building worthy of the Book of books.

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Notes and Comments

WE have read so much about the physical hunger and other needs of Europe that we are likely to forget that their hunger for the Bible is a real need also.

The following extract from an article on the Central Europe situation, which appeared in *The Word and Way*, makes the spiritual hunger appear very real:

WAR PRISONERS

(About 200,000 still in Germany)

Not one printed page is lost here. Everything is carefully preserved and sent with brethren to Russia. There is much suffering here—hunger, cold, all kinds of contagious diseases. The only way out is the Bible. There was none to be gotten here, and then we learned Russian Bibles had been printed in America and sent here. How we longed for it. Some of our

brethren refused to go home to Russia and resolved to stay in Germany until the Bibles came, although some of them had spent six years in captivity. Now we divided those books when they arrived. They were more precious to us than bread during the time of hunger in captivity.

• •

THE Prayer Cycle printed in the January RECORD is proving a helpful feature. Friends are sending for the magazine in order to distribute it among praying friends, who will thus give the Society and its interests a place in their prayers.

• •

"AND some fell on good ground."

This letter from Guatemala is the kind that brings cheer to friends of the Bible and con-

firmers our faith in the value of our work. It is the story of Manuel.

TOCULUTAN, GUATEMALA, C. A.
January 22, 1921.

DEAR SIR: I acknowledge with gratitude the receipt of three numbers of the RECORD, which were forwarded to me from Jalapa.

I am sure you will be glad to learn of the conversion of a man named Manuel, the beginning of whose new life was through one of your colporteurs, who passed through here some twelve years ago. Manuel bought a Bible and at the same time listened to a strong sermon by this colporteur. He believed as far as he knew, but up to now had received no edification, that is, up to the time that we came here in May last. We "watered the seed" sown by your colporteur, and God has given the increase. Manuel told me this last evening, as we rode along on horseback to the place where he gave his first gospel message.

Again thanking you for your favors, I am,
Yours very cordially,

W. A. BECKER.

RELIGIOUS Book Week is being observed during the present month and we hope that in the emphasis which will be placed on religious books, The Book will not be overlooked.

GENERAL NIVELLE, brilliant defender of Verdun and author of the celebrated appeal to his soldiers, "Vous ne les laisserez pas passer, mes camarades," was sent to the United States by the French government as its representative in the celebration of the Tercentenary of the Landing of the Pilgrims. On the eve of his return to France the American Bible Society presented to General Nivelle a copy of the New Testament and Psalms in French, bound in beautiful horizon blue morocco. The General's official acknowledgment and thanks are reproduced herewith:

LE GÉNÉRAL NIVELLE

*Received
William Ingraham Haven Esq
amiable letter of the President
of the American Bible Society
and Psalms.*

*Je garde de mon voyage aux
Etats Unis un souvenir précieux
et vous prie de me le remercier,*

Very sincerely yours,

R. Nivelle

WORD has come to us of the recent death of two of the long-time friends of the Bible Society, Dr. and Mrs. Frank W. Spalding, of Clifton Springs, New York, who died within eleven days of each other. They were Life Members of the Society, had invested in its annuity bonds, and remembered the Bible cause still further in the disposal of their estate.

They had been connected with the Clifton Springs Sanitarium for nearly thirty years, and many who have been guests at the sanitarium during these years will miss their presence and their ministrations. They were interested not only in the immediate work of the sanitarium, but in the larger work of the local church and the still larger work of the world-wide extension of the Kingdom.

They were a blessing in their lives and were blessed in being given the privilege of leaving this life so nearly together.

THE titles of two of the Foreign Agencies of the Society have been changed in the interest of convenience and of brevity in designation. The Panama and Central America Agency will hereafter be known as the Caribbean Agency; and the West Coast, South America, Agency, will hereafter bear the title of Upper Andes Agency.

A BIBLE, the gift of King George V. of England, will probably rest upon the lectern in the Washington Memorial Chapel at Valley Forge, which was built to commemorate the struggle of the colonists against King George III. The lectern itself was given as a memorial of Washington's services as a chaplain in the British army.

A letter from Canon Burroughs, chaplain to the King, states that His Majesty favors the idea, which was conceived at the chaplain's recent visit to Valley Forge—and suggests that a formal request be made. The Bishop of Pennsylvania has prepared such a request, asking that the Bible be given as a present of the American people, a symbol of the spirit of peace.

"Washington, as you know," stated the Rev. W. Herbert Burke, rector at Valley Forge, in a recent newspaper interview, "was an English soldier as well as an American soldier. When the Indians ambushed General Braddock's army and killed its leader, the chaplain was severely wounded. Washington officiated at General Braddock's funeral, reading the services from a Prayer Book. It is just one of those incidents which should serve to unite the two countries even more strongly."

A recent visitor at Mount Vernon tells of another tribute from an English source to the memory of Washington. "I found this beau-

tiful tribute to General Washington hanging in the living room. I have not seen it in print anywhere, and your readers will surely like to see it."

This second tribute was written at Washington's grave in 1833 by Dr. Andrew Reed, an English philanthropist:

The brave	WASHINGTON The wise	The good
Supreme in war,	WASHINGTON in council,	and in peace
Valiant without ambition	WASHINGTON Discreet without fear	Confident without presumption
In disaster, calm; in success, moderate; in all, himself	WASHINGTON WASHINGTON	
	The hero, the patriot, the Christian, The father of nations, the friend of mankind, who,	
	When he had won all, RENOUNCED ALL; and sought,	
	In the bosom of his family and of nature,	
	RETIREMENT; And in the hope of religion, IMMORTALITY.	

ONE of the highest prices paid at a recent auction sale of books in New York City was \$3,700, which was given for Martha Washington's family Bible. This book was printed at the Clarendon Press, Oxford, England, in 1783, and has her autograph in three distinct places in the volume. The fly leaves at the front of the book contain the manuscript record of Lawrence Lewis, George Washington's nephew, and his wife, Eleanor Parke Custis, Washington's adopted daughter, and the births of their eight children.

THE death of Mr. Charles M. Alexander, the world famous gospel song and chorus leader, removes one of the outstanding personal evangelistic forces of the century.

Mr. Alexander had the rare ability of inspiring people to sing. He was not, and did not claim to be, a great musician or soloist; but he was what comparatively few musicians and soloists are, namely, inspirers of others to sing.

Mr. Alexander was converted through the reading of a New Testament. We are not informed as to whether this was a Testament which he had purchased or which came to him through some other distribution; but, however it was received, his reaction is another testimony to the power of the Scriptures to carry their own message "without note or comment."

We suspect that the secret of Mr. Alexander's personal power with audiences is found in one of his items of advice to the student body of the Moody Institute.

"Remember," he said, "that there is never a crowd without troubled hearts in it. . . . When you begin to sing, they will be standing there, sitting there, with heavy hearts and sad faces, but the singing of a hymn will bring a change; look for it, watch their faces; they will go away looking rested, and before they go you will have made the opening for conversation with some by the words that have touched their hearts."

In inclosing his check in response to the Society's Christmas appeal, Mr. Harrison M. Sayre, of Columbus, Ohio, commented on the suggestive sentence which was used at the head of the letter: "Where there is no Bible, there is no Christmas." So impressed was Mr. Sayre with this truth that he arranged to have it appear in both of the Columbus evening papers and again on Christmas morning as a line advertisement in several places. He also suggested that this sentence be promoted for effective religious publicity at Christmas time. Unfortunately the suggestion came too late for use this year, but another year we hope that this can be done.

WE regret to record the death of Miss M. E. Welsh, of Kelso, Tennessee, a Life Member and sharer in the work of the Bible Society for nearly twenty years.

Miss Welsh began in 1902 to invest in annuity bonds of the Society. From time to time thereafter and in varying amounts—from \$20 to \$100 at a time—she added to her original investment, covering a period of over fifteen years and adding thereby several hundred dollars to the amount, which finally accrues to the Society and adds to the efficiency of its work.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, MARCH, 1921

AMERICAN BIBLE SOCIETY

THE tenth stated meeting of the Board of Managers for the one hundred and fifth year was held at the Bible House, Astor Place, New York, on Thursday, January 6, 1921, at 3:30 p. m., President Churchill H. Cutting in the chair.

Devotional exercises were conducted by the Rev. J. L. McLaughlin, Agency Secretary of the Philippines Agency of the Bible Society, now on furlough. He read from the fourth chapter of II Corinthians, after which he offered prayer.

The minutes of the ninth stated meeting of

the Board of Managers were presented and approved.

On behalf of the committee appointed for the purpose, Secretary Haven read the following memorial minute on the Rev. Dr. Henry Anson Buttz, which was adopted by a rising vote:

Dr. Henry Anson Buttz, one of the distinguished leaders in theological education in the Methodist Episcopal Church, who died at his home in Madison, New Jersey, Wednesday, October 6, 1920, was from April 11, 1897, a member of the Committee on Versions of the American Bible Society. Until advancing years made any coming to New York impracticable, Dr. Buttz was one of the most regular attendants at the meetings of the committee. He prized very highly his relationships to the American Bible Society and used often to refer to the pleasure he had in association with his colleagues on this important committee.

Dr. Buttz was born in Middle Smithfield, Pa., April 18, 1836. He was an accurate and profound scholar. He was always at the head of his classes in mathematics and the languages, both in Union College and Princeton University, and the Theological Seminary at New Brunswick. He had a deep interest in science, pursuing graduate courses in chemistry, with laboratory practice, several years after becoming a minister.

He was invited to Drew Theological Seminary as a teacher at the opening of the school in 1867. In his classroom in the Greek New Testament, he held his students spellbound, so fascinating was his skill in the interpretation of the language and teaching of the New Testament. He was also like an elder brother to all the students, until in his advancing years he became as a father to them.

He had remarkable gifts as a preacher and held the most important pulpits in his conference, and was welcome in all the metropolitan pulpits.

In 1880 he became president of Drew Theological Seminary. During his presidency the school grew in its influence throughout the church and in its number of students and the increase of its properties.

He was a member of the American Committee on the revision of the English Bible.

A devout and earnest student of the Scriptures, a scholar in high repute, we mourn a friend who held in high esteem the ideals and work of the American Bible Society.

The acceptance by Dr. Talcott Williams of his election as a Manager of the Bible Society was reported.

The action of the Board of Managers at its previous meeting was confirmed, and Col. George Thornburgh, of Little Rock, Ark.; Judge Edward S. Jouett, of Louisville, Ky.; Judge Horace White, of Alexandria, La.; and E. C. Perisho, LL.D., of Ipswich, S. D., were declared elected Vice-Presidents of the American Bible Society.

On recommendation of the General Reference Committee and in accordance with plans previously approved by the Board, the Rev. J. L. McLaughlin was appointed Assistant Secretary to help at the Home Office.

Mrs. Helen Barrett Montgomery, the author of "The Bible and Missions," and the Hon. P. Whitwell Wilson, correspondent of the Lon-

don *Daily News*, were elected Honorary Life Members.

The minutes of the various standing committees were presented and approved.

Attention was called by Treasurer Darlington to the fact that Mr. Frank H. Bellows, in March, would complete 50 years of service with the American Bible Society, chiefly in connection with the Depository at the Bible House, and the Board requested that its felicitations as well as its appreciation of his long period of faithful service be extended to Mr. Bellows.

On recommendation of the Foreign Agencies Committee the name of the Panama Canal and Central America Agency was changed to be the Caribbean Agency; and the name of the West Coast Agency, South America, was changed to be the Upper Andes Agency.

A report was made of the conference of the Home Agency Secretaries held at the Bible House January 26 to 28, 1921. The officers and members of the Board expressed their conviction that the conference had been valuable as well as enjoyable. The suggestions and requests of the conference will be presented to the appropriate committees.

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of January, 1921:

To Caribbean, 60 volumes, valued at \$95.70; to China, 1,615 volumes, valued at \$836.74; to La Plata, 14,935 volumes, valued at \$5,039.76; to Mexico, 1,812 volumes, valued at \$1,295.12; to Upper Andes, 2 volumes, valued at 93c.; to West Indies, 11,452 volumes, valued at \$2,013.87. Total, 29,876 volumes, valued at \$9,282.12.

The issues from the Bible House during the month were 116,282 volumes.

The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

RECEIPTS IN JANUARY, 1921

LEGACIES

Arnold, Mary L., late of East Windsor, Conn.....	\$651 15
Dickerman, Lydia S., late of Hamden, Conn.....	353 05
Nesta, A., late of Brooklyn, N. Y.....	750 00
Porter, Sarah H., late of Philadelphia, Pa.....	91 20
Tichenor, David, late of Newark, N. J.....	50 00
	<u>\$1,895 40</u>

Perry Co., Ill.....	\$3 40
Poultney Welsh, Vt.....	25 00
Rome Welsh, N. Y.....	\$3 96
St. Louis, Mo.....	539 89
Schenectady Co., N. Y.....	20 59
Sharon, Conn.....	60 00
Sharon and Lynn Grove, Iowa.....	175 00
Wayne Co. Welsh, Neb.....	73 68
	<u>\$4,659 34</u>

Received on Donation Account.....	729 12
	<u>\$5,388 46</u>

RECAPITULATION

Legacies.....	\$1,895 40
Gifts Subject to Life Interest.....	16,991 44
Auxiliary Societies on Book Account.....	4,659 34
Auxiliary Societies on Donation Account.....	729 12
Home Agencies.....	29,964 73
Returns from Scriptures Donated.....	547 95
	<u>\$54,787 98</u>

GIFTS SUBJECT TO LIFE INTEREST

Amounts received during the month.....	\$16,991 44
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AUXILIARY SOCIETIES

	Cr. dited	Credited
	as Donations	on Acc't
Abbeville Co., S. C.....	\$1 04	
Alabama.....	148 58	
Augusta, Kan.....	71 35	
Austin, Tex.....	\$20 00	
Buffalo City and Erie Co., N. Y.....	422 64	
Cheraw, S. C.....	17 10	
Claiborne Co., Miss.....	8 99	
Clifton Springs and Manchester, N.Y.....	10 95	
Dutchess Co. Female, N. Y.....	15 39	
Emporia and Vic. Welsh, Kan.....	250 00	
First Welsh, Vic. of Oshkosh, Wis.....	2 52	
Long Island, N. Y.....	10 80	
Maryland.....	293 58	
Massachusetts.....	40 36	
Mifflin Welsh, Wis.....	55 00	
New Cambria, Mo.....	30 00	6 19
New Hampshire.....		41 94
New York.....		3,008 49
Orange Co., Fla.....		1 81
Ottawa Welsh, Minn.....		1 75

HOME AGENCIES

Atlantic.....	\$6,495 52
Central.....	2,442 49
Colored People of the U. S.....	1,586 95
Eastern.....	962 94
Northwestern.....	4,360 30
Pacific.....	2,911 17
South Atlantic.....	2,887 64
Southwestern.....	5,374 66
Western.....	2,943 06
	<u>\$29,964 73</u>

RETURNS FROM SCRIPTURES DONATED

American Board of Commissioners for Foreign Missions, Boston, Mass.....	\$516 00
Presbyterian Board of Publication and Sunday School Work, Sabbath School and Missionary Dept., Philadelphia, Pa.....	23 53
Rev. Joseph Dawson, Center St. M. E. Ch., Cumberland, Md.....	7 42
Uniontown, Third Pres. Ch., Pa.....	1 00
	<u>\$547 95</u>

MISCELLANEOUS

Army and Navy Bible Fund.....	\$3 75
Bible House Rentals.....	7,626 90
Bible Society Record.....	25 00
Diffusion of Information.....	294 98
Expenses Calif. Bible House For Annuity Account Invested.....	1,301 16
For Transmission Abroad.....	113 00
For United States Trust Co. Gifts from Churches and Organizations.....	19,298 62
Gifts from Individuals and Other Sources.....	5,048 02
Interest on Available Funds.....	67 05
Investments Subject to Life Interest.....	236 23
Perpetual Trust Funds.....	1,920 24
Sales of Waste Materials.....	236 14
Salesroom.....	3,330 73
The Trade.....	2,434 91
Trust Funds Invested.....	95 00
	<u>\$45,732 73</u>

Total Cash Receipts.....	<u>\$100,520 71</u>
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JOURNAL ENTRIES

Liberty Bonds, etc., received during the month, par value (Gifts Subject to Life Interest).....	\$21,222 40
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CASH STATEMENT FOR JANUARY, 1921

RECEIPTS

From Auxiliaries.....	\$4,659 34
" The Trade.....	2,434 91
" Sales of Waste Materials.....	236 14
" Salesroom.....	3,330 73
" Bible House Rentals.....	7,626 90
" Gifts from Auxiliaries.....	729 12
" Legacies.....	1,895 40
" Gifts from Churches.....	19,298 62
" Gifts from Individuals.....	5,048 02
" Returns from Scriptures Donated.....	547 95
" Bible Society Record.....	25 00
" Home Agencies.....	29,964 73
" Perpetual Trust Funds.....	1,920 24
" Interest on Available Funds.....	67 05
" Investments Subject to Life Interest.....	236 23
" Trust Funds Invested.....	95 00
" Diffusion of Information.....	294 98
" For Transmission Abroad.....	113 00
" Expenses California Bible House.....	1 00
" Army and Navy Bible Fund.....	3 75
For Annuity Account.....	16,991 44
For Annuity Account Invested.....	1,301 16
For United States Trust Co.....	3,700 00
	<u>\$100,520 71</u>

DISBURSEMENTS

For Manufacturing Department—Materials, Wages, etc.....	\$16,222 69
" Depository and Salesroom—Salaries, Boxes, Cartage, etc.....	2,599 49
" Treasurer's Office—Salaries and Expenses.....	2,815 20
" General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	3,272 52
" Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	2,680 82
" Exchange Paid.....	18,447 23
" Remittances to Home Agencies.....	13,091 13
" Remittances to Foreign Agencies.....	4,802 49
" Bible Society Record.....	40 00
" Pensions.....	333 33
" Income Payable to Beneficiaries.....	2,471 26
" Diffusion of Information.....	1,207 15
" Bankers Trust Co. (Trust Funds).....	18,342 60
" Church Budget and Appeal.....	2,639 73
" Miscellaneous Home.....	1,242 88
" Miscellaneous Foreign.....	197 86
" Sundries.....	7 42
	<u>\$90,353 80</u>

Cash Balance from December, 1920.....	10,101 39
	<u>\$110,622 10</u>

Cash Balance to February, 1921.....	20,268 30
	<u>\$110,622 10</u>

Turning People Away from Church

"A thousand people were turned away."

"Over five hundred were turned away."

"Hundreds could not get into the church."



CHURCHES that have presented "The Pilgrim and the Book," the dramatic service of the Bible by Percy MacKaye, have been sending in these reports. Not every church, to be sure. But we have learned of no church that has been disappointed in the results. Read what Mr. Percy Jewett Burrell, of the Department of Religious Education of the Protestant Episcopal Church, has to say about it on page 56 of this magazine.

From Schenectady, N. Y.: "You will be interested to know that the service 'The Pilgrim and the Book' was so successful that we are to repeat it next Sunday. Hundreds could not get into the church, which was crowded in every corner and aisle. We are planning to have our church read the Bible through during the coming year."

We have a few hundred copies of "The Pilgrim and the Book" and of "In the Name of God, Amen!" on hand.

While designed primarily for use in observing Mayflower Universal Bible Sunday, these books furnish material which is of permanent value.

If your church wishes to present "The Pilgrim and the Book" at any time in the future, we suggest that you make sure of your copies now, as they probably can never be reprinted to be sold at the present price.

Price of either book, 25 cents, including postage.